



L.J.C. et M.I.

# INDIAN RECORD

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MAY 1957

## \$13,500,000 BUDGET FOR INDIAN EDUCATION IN 1956

### Vocational Training Emphasized

OTTAWA—The annual report of the Indian Affairs Branch for the Fiscal year ended March 31, 1956, stating that 51% of the entire Indian Affairs Branch budget has been allotted for the education of Indians.

This is one of the most significant developments in the government's policy; the education budget is increasing constantly from year to year in order to meet the Indian's desire for a better education both in the vocational and in the academic spheres.

As a result of ever-increasing educational facilities, the Indians show an increased interest in higher education, group leadership, social welfare; they now have generally more competent hand councils. While the finan-

cial returns have been less in fishing, trapping, and hunting, there has been a notable increase in employment outside the reserve, especially in industrial, mining and power developments.

More and more band funds are being used for the construction on homes, roads, for electrification, water system, and other community projects.

The Indian youth is more active in the 178 Homemakers Clubs operating in all provinces. Many of them have participated in the social leaders training courses. 30,000 students.

There is still 80% of the Indian pupils who attend schools operated by the Indian Affairs Branch: more than 10,000 in Residential schools and some 50,000 in day or rural schools; 5,000 attend non-Indian schools.

There are about 300 Residential school teachers, each with an average of 33 pupils as compared with about 700 day-school teachers with an average of 21 pupils each. The average teachers' salary is \$3,000 yearly.

The total cost of educating the child in a Residential school is close to \$800 per child; in a day school it is over \$350 and non-Indian schools it averages \$190. (These figures include an average of \$40 per pupil for administrative and other general costs.)

In order to meet with present needs, the building program needs to be intensified, as a great number of Residential schools lack up-to-date classroom facilities and the dormitories are overcrowded. The average number of pupils per teacher frequently exceeds 40.

Very little has been done to date to alleviate the situation of Catholic school-children who are forced by their circumstances to attend non-denominational public schools, especially in British Columbia.

The total Indian Affairs Branch budget for 1955-56 was \$21,485,000.

### Co-op Effort Gives Needy Iroquois Homes

OHSWEKEN — Indians of the Six Nations reservation have taken a tip from their ancestors who banded together to help each other build wigwams. They are helping their needy get homes.

In the first of what officials called "one of the most advanced steps in welfare work on a Canadian Indian reservation," two needy families were given two new houses, it was announced recently.

The houses, of frame construction and minus running water and indoor plumbing, were valued at \$4,000 each. The owners have 10 years to pay for them and will pay no interest charges.

The houses went to Mr. and Mrs. Stanley Green and their five sons, and Mr. and Mrs. Aldridge Bill and their nine daughters and sons.

The Six Nations council said it had set aside \$15,000 this year in a plan which would eventually see every destitute family on the reservation with a home of its own.



Teaching Staff of the Fort Resolution St. Joseph's Residential School: Sisters Boulet, Côté, Monchamp; Misses Mazerolle and Pilgrim. (See back page for story).

## Ross Barrie Discusses Indian Problems

Education of white men who surround reserves to accept the Indian as his equal was seen by J. Ross Barrie as the main problem to be solved before the Indian becomes a part of the community as a whole. The speaker was taking part in the legislature on Indian problems in Saskatchewan.

Mr. Barrie spoke highly of the Indians on Cote, Keesekeoose and Key reserves, drawing attention to their excellent records of war service; the fine, modern homes possessed by some; and the modern cars, tractors and farm machinery.

The speaker said "we are very proud of the men, veterans, who are on those particular reserves . . . I don't think it is generally known, but the Cote and Keesekeoose Indian reserves have a branch of the Canadian Legion

of their own. All the officers are members of those two bands."

In the matter of education, Mr. Barrie felt the Indians in Pelly constituency were being well looked after. There were day schools, a boarding school, and some attended school in Kamsack.

Health and welfare was another aspect of the subject touched on by the speaker. While there might be some cases where the proper care was not received, there is a doctor in Kamsack on call to the Indians; and there is no difficulty with doctors on the north side of the reserve; fifteen beds are to be available in Kamsack hospital at any time; there is a full-time Indian health nurse; there are the facilities of the medical staff at Fort Qu'Appelle and of the hospital there if they are required.

Mr. Barrie spoke of the representative of the Cote Legion event in Saskatoon, a man wounded overseas,

### Barrie Praises St. Philips' I. R. School

Referring to the policy of leasing reserve land to white man, Mr. Barrie explained that this was done to simplify clearing and breaking the land and getting it under cultivation. He thought that now the policy would be one where the Indian himself would be established to operate his land. He mentioned

the problem of overcrowding and concurred with the suggestion that something should be done, stating that "I would like to say that something is being done in the St. Philips Indian residential school at the present time about vocational training." Mr. Barrie mentioned the carpenter shop, machine shop and blacksmith



## 27 KEEWATIN PUPILS ATTEND LEBRET HIGH



Left to right — The Pas: Cecilia Jebb (Gr. 9); Pukatawagan: John Bird (11); Sandy Bay: Catherine Maresty (11); South End: Philippe Morin (11); Agnes Morin (10); Rosalee Highway (10); Brochet: Simeon Dadzinerare (10); Gisele McCallum (10); William Dadzinerare (10); Cross Lake: Nicholas Halcrow (8); Freddie Sinclair (9); Therese Trout (9); Edward Yellowback (11); Maurice Scatch (10); Joseph Hamilton (8); Gods Lake: Douglas Hastings (9); Lawrence Chubb (8); Paul Kirkness (11); Christina Watt (9) kneeling; Norway House: Annie Balfour (9); Louisa Miswagan (9); Jos Papanakes (11); Teddy Papanakes (8); Island Lake: Boniface Mason (8); Oxford House: Madeleine Grieves (8); Emma-Jane Okimaw (8).

## Wins Tom Longboat Medal

PORT PERRY, Ont.—Gary Edgar, of the Port Perry High School, has won the Tom Longboat Medal—the outstanding award from the amateur Athletic Union of Canada. This medal is awarded to the Indian student in Southern Ontario showing the greatest proficiency in sport, leadership, character and general proficiency.

Mr. Grant MacDonald, principal of the High School, said that an honour had been conferred not only on Gary and his family, and on the High School, but on the Mississauga Band Scugog Township, and the Simcoe Indian Agency.

The medal was presented by Mr. John McRoberts, of Toronto, President of the Amateur Athletic Union of Canada. He spoke of the honours that have been won by this section of Canada in the sports field and he invited Gary to attend the Central On-

tario Amateur Athletic Union of Canada banquet to be held in Agincourt.

Gary's achievements are as follows: 1955-56 Lake Ontario Bantam "B" champion (basketball). Track and Field Champion 1955 (junior) and 1956 (intermediate). Outstanding player in midget hockey for two years. Outstanding player in the Legion sponsored baseball league. Regular member of the Junior Basketball Team, P.P.H.S. Regular member of the Gym Team, Port Perry High School. Excellent contributor to Inter-Mural Athletics. And a high standard of proficiency in all his subjects in High School.

## Catholic Indian League To Meet at Hobbema, Alberta

The local councils of the Catholic Indian League of Alberta will hold a district meeting at the Hobbema Catholic mission on August 21-22.

An organizational and study association will be held; among the topics to be discussed are: Education of the Indian Youth, Juvenile Delinquency, Social Welfare, and Co-operation with non-Indian Catholic Organizations.

Rev. Fr. G. M. Latour, O.M.I., Regional Director of the League, extends an invitation to all the Catholic Indian missions of Alberta to attend the congress.

# National Commission (CAAE) on the Indian Canadian Opens New Avenues

TORONTO, Ont.—The first bulletin of the National Commission on the Indian Canadian has just been published in Toronto under the auspices of the NCIC, which was launched last January.

With the co-operation and goodwill of church, welfare, government, and other groups, the commission is sponsored by the CAAE. Mrs. W. H. Clark is chairman and Mrs. V. Williams is executive secretary.

This first bulletin pays tribute to two persons whose names are so closely identified with the association's founding — Rev. Fr. A. Renard, O.M.I., whose dedication to the cause of Indians is known from coast to coast, and Mr. Sam Kennedy, of Meyronne, Saskatchewan, who made a generous contribution to help get the work started.

### Mr. Kennedy

An easterner who moved to Saskatchewan in 1907, Mr. Kennedy had purchased land near the Star Blanket Resident (Saskatchewan) where he lived for forty years before moving to Meyronne, Saskatchewan. At his

wife's death, Mr. Kennedy had willed a substantial sum towards the education of priests and he also wanted to help the Indians; the first thought was to provide scholarships for Indian students through the Indian Affairs Branch. Having come to contact with Rev. Fr. Renaud, his donation was directed to the NCIC. The "S. C. Kennedy Trust Fund" was set up then.

The Presbyterian Church in Canada and the Princess Alice Foundation also contributed generous donations to the NCIC.

The first NCIC bulletin deals with youth work, Provincial Government committees (B.C., Ont., Man.), the Greater Winnipeg Welfare Commission, and the work of the Church for the Indians. The co-operation and help of every interested person is invited by the NCIC, 113 St. George Street, Toronto 5, Ont.

## Algoma Homemakers

CUTLER, Ont. — Representatives from several Algoma Indian Reserves recently attended a special meeting on the Serpent River Reserve to form a Regional Committee for Indian Homemakers Club of Northern Ontario.

Mrs. Cliff, Lesage from the Garden River Reserve, was elected Regional President; Mrs. Peter Boyer, from the Mississauga Reserve, is Vice-President; Mrs. Mary Naponse, from Whitefish Reserve, is Secretary; and Mrs. William Meawasige, from Serpent River Reserve, is Treasurer.

Miss Jane Bartlett, Social worker from North Bay said that the Department of Indian Affairs had been looking forward to this for five years. It would now be possible, she stated, to organize better conventions, with the women planning their own programs and conferences. She also hoped that the committee would strive to promote better living and recreational facilities.

## WHITEFISH BAY

WHITEFISH BAY, Ont. — We hear most encouraging reports from this Reservation, one of the most important in the Lake of the Woods District. Its 300 or more adult Indians are hard

## DR. YULE RETIRES

THE PAS, Man.—Dr. Robert Yule is leaving The Pas, where for the past 16 years he has been medical officer for the Indian Affairs Branch. He and Mrs. Yule will reside at the Pacific coast following his retirement.

Up until 1946 he was responsible for 18 Indian reservations in Manitoba and Saskatchewan. Since then, he has had 12 reservations in Manitoba alone. His patients have included Crees and Chipewyans; and during the war years he also looked after the needs of Eskimos, north of Churchill.

The doctor estimates he has had close to 1,200 hours of flying time since coming to Northern Manitoba.

Dr. Yule will be succeeded by Dr. Harold Colburn, who already has two years 'northern' experience, at Norway House.

working and progressive. The women are doing a fine job of Catholic Action in bringing about the revalidation of many marriages.

There is a three-class school, with Kindergarten, which accommodates about 95 children.

Co-operatives are flourishing—there is a Co-Op store and amusement centre.

Last winter the Indians petitioned to have the log chapel from Sioux Narrows. Arrangements were made for it to be transported on ice.

## Ermineskin Indian Residential School

The Staff and Pupils' Official Opening and Blessing of the

Dormitory Block at 11 a.m.

Wednesday, June 5, 1957

Banquet at noon.

Concert at 2 p.m.



## WILL RECEIVE OIL BONUS

An opposition-inspired change in the province's oil and gas royalty dividend plan was accepted by the Legislature making Indians eligible for the payment — expected to be about \$20 a year.

The bill was approved in committee after being subjected to another opposition vote in an attempt to change the principle of the proposal.

Abe Miller moved the eligibility section be deleted and those in receipt of the various pensions given in the province be substituted.

Rather than each of the 500,000 Albertans now eligible sharing the plan and getting about \$20 a year, Mr. Miller said his amendment would restrict payment to pensioners. He estimated they would obtain about \$375 a year.

## LAW ABIDING

Describing the Indian as the most law-abiding of all races, Chief Mike Mountain Horse of Lethbridge said in an address here that "it is an absolute rarity when they commit an act of crime."

Their greatest downfall, Chief Mountain Horse told a YWCA Key to Canada series audience, might possibly be their taste for liquor — a temptation traced to the white who first introduced the Indian to liquor and later penalized them with rigid laws.

The noted Indian lecturer and author, whose father and forefathers were leaders of the famed Blackfoot confederacy, further pointed out that the degree of law infractions by Indians was minor compared with the white and that their loyalty to country especially in time of war was unequalled.



Blackfoot Indians of Southern Alberta have no hotel reservation worries when they participate in the annual Calgary fair and stampede. They bring their colorful tipis along with them.

## Cadet Winter Exercise

HOBBEMA, Alta. — Early this spring the Ermineskin Indian R.C. School here was "invaded" by 69 members of the PPCLI Cadet Corps along with their Chief Instructor Captain W. V. McNeill, 2/Lt. D.C., and Civilian Instructor Mr. T. Hodnett, on a two-day exercise.

A few of the highlights of the event were: a sight-seeing tour of the Ermineskin, Samson and Montana Indian Reserves; the Catholic Churches, the Agency, the Indian Hospital, Samson Hall, Sun-Dance Field, Oil Batteries, Oil Wells, Hobbema Hamlet, New Ermineskin Indian Dormitory, etc. Then, there were several sports events. And a social evening, featuring Cree Hymns, Indian Dances and so forth.

On the Sunday morning, Major M. Munro inspected the Hobbema Indian CC and the PPCLI

CC, and this was followed by Church parades — for Catholics and non-Catholics. Both Corps were told at the religious services that the training given to them is to build their character so they could become good Christian citizens and good patriots.

## FATAL ACCIDENT TO ALTA. WOMAN

Margaret Bull Shields, 20-year-old Blood Indian was instantly killed late in March,

## NO RAPID TRANSITION

VANCOUVER, B.C. — When asked to comment on the University's research into the "Indian Bill of Rights," North Vancouver Mayor Charles Cates said it "was a bit of hysteria."

Mayor Cates is a member of the B.C. Indian Advisory Committee and a life-long student of Indian affairs and the Indian way of life.

However, the report's recommendation for the abolition of "Paternalism" was lauded by Labor Minister Lyle Wicks.

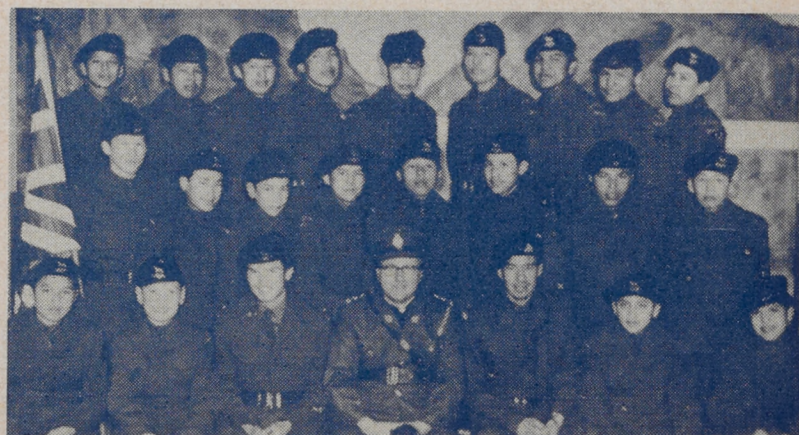
But Mayor Cates stated that Indian leaders did not want liquor privileges equal to that of white men. When the Indian Act was revised in 1951 it was the old tribal chiefs who opposed the idea of wide-open liquor laws for Indians. They felt that their people were not ready for such laws.

He also claimed that most Indians do not want too rapid a transition from their ancient way of life to the way of life of the white man, and many experts agree that such a rapid change would not be good for them.

The Mayor felt that education is very necessary but did not think that education would mean much if there were no jobs for the Indians at the end of it.

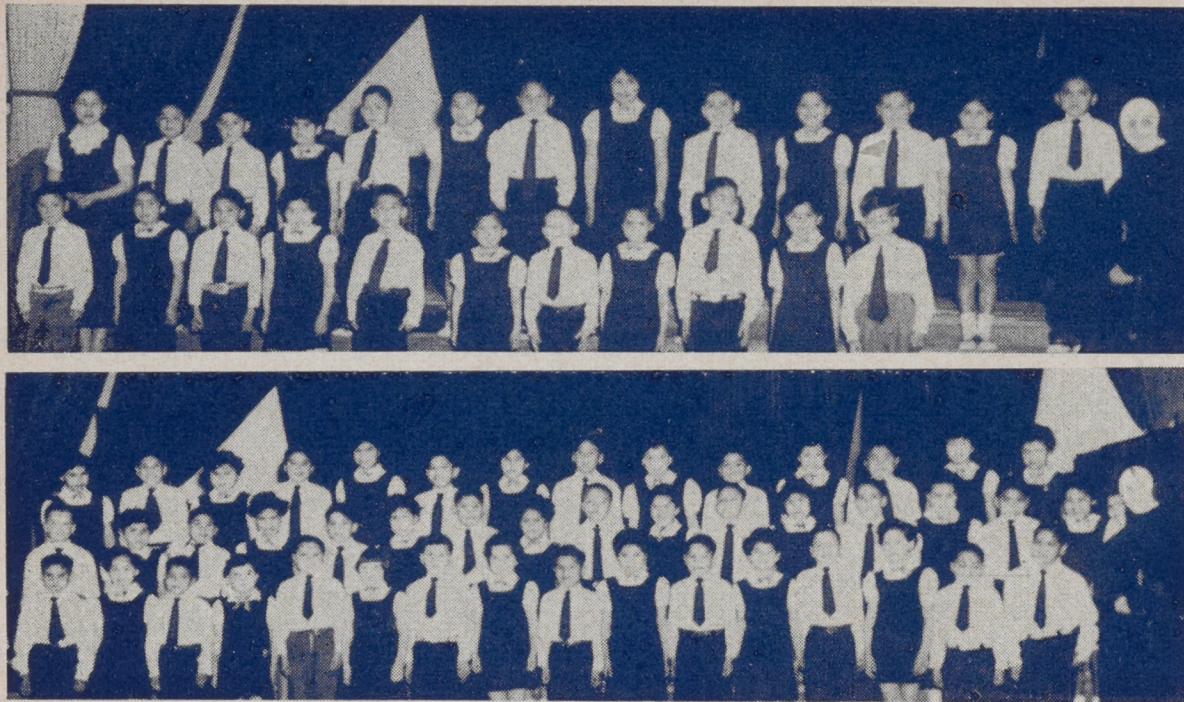
when she was struck by a freight train at a level crossing near the junction of highways No. 23 and 3, about 14 miles west of Lethbridge.

According to RCMP at Lethbridge, the woman was one of five passengers in a light delivery truck which had stalled in the ditch near the highway intersection. It is believed she ran from the truck and attempted to flag the train, thinking it was a car.



Left: The woodworking class at Hobbema I.R.S. Above: The PPCLI Indian Cadet Corps of Hobbema.





Above: Grades III-IV pupils of St. Mary's Indian School; below: Grades I-II pupils, who competed in the musical festival. (Clifford Studios)

## TOTEM POLE FOR QUEEN

VANCOUVER, B.C.—A group of Vancouver citizens are planning to commission the Indian carvers, who are making the Totem Pole for Queen Elizabeth, to make a duplicate of the Totem to be kept in Vancouver, as a memorial of the city's centenary.

The Totem going to the Queen is 100 feet high, and the work is done by Chief Mungo Maryin of the Kwakiuti Tribe.

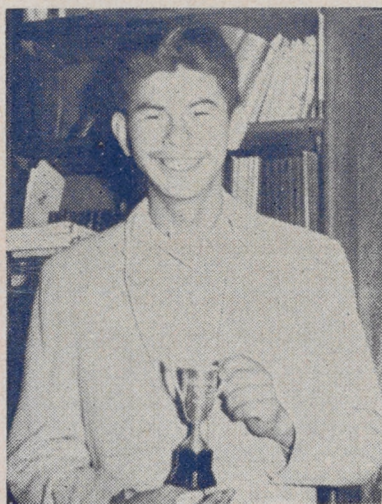
Two almost identical cedar logs were donated by the Powell River Co. One is being used for the Queen's gift, the other is being sought by the Vancouver Group. The carving will depict the Indian's idea of the beginning of life in the province.

## Totem Pole On Silver Dollar

The new Canadian dollar will bear the likeness of a totem pole to commemorate the Centennial of the Province of British Columbia.

We once had a totem pole presented by the Nootka tribe through its chief in the presence of about eight hundred people, many of his own tribe, in thankfulness for what Extension had done for them. Now we note that Father Miller, O.M.I., has returned to Friendly Cove, Nootka and tells of progress in The Torch, Victoria's diocesan organ.

He says, "The Indian men of the reserve all pitched in for several days of hard work clearing the approaches to the new St. Pius X Church. Under the direction of Ambrose Howard, one of our Indians, the new and very beautiful statue of the Sacred Heart was raised and placed in the niche provided for it in the tower of the church. It will look down on the village and be a perpetual reminder to the people of the loving Providence that presides over their lives and labors. The cost of the statue



Michael Underwood, winner in the speech arts section of B.C.'s Fraser Valley Musical Festival.

## ST. MARY'S SCHOOL FESTIVAL WINNERS

MISSION CITY, B.C. — The pupils from St. Mary's School made a very fine showing at the Fraser Valley Musical Festival, last month.

Michael Underwood, Grade X, won first place in the Speech Arts for Canadian Poems. He made 86%, and won the Stan Brown trophy. He recited "Wolverine," by Pauline Johnson.

Grades I and II recited "The Elf and the Doormouse" by Oliver Hereford. They received 85%. Unfortunately, there was no competition for this class.

Grades III and IV recited "Hiding" by Dorothy Aldis. They received 85% and came second. First place was won by choir from a white school, with a mark of 87%.

Grade XII pupils start their provincial examinations on June 14.

## SHUBENECADIE PRINCIPAL, MSGR. MACKAY DIES

Rt. Rev. Jeremiah Mackay, D.P., 63, principal of the Indian Residential School at Shubenecadie since its foundation, except for three years in parish work, died recently.

Monsignor Mackay was appointed principal of the Indian school when it was opened in 1928 and remained there until 1943, in which year he was appointed parish priest at Parrsboro. In 1945 he was appointed parish priest at Amherst and in 1946 returned to the Shubenecadie school, where he remained until his death.

Born in Springhill in 1894, Monsignor Mackay was educated at St. Mary's University and St. Francis Xavier University.

was subscribed in part by the Indian people of the Cove. The new church is nearing completion with the inside finishing being done by Ivor Holtlein."

## Heads Delegation

OTTAWA—Dr. P. E. Moore, director of the federal health department's Indian and northern health services, will head the Canadian delegation to the 10th world health assembly in Geneva, May 7.

## UBC CALLS FOR NEW BILLS OF RIGHTS

VANCOUVER, B.C.—Some long-awaited action is apparently about to be taken with regard to a new bill of rights for the Indians. It is reported that a University of British Columbia research team has recommended this.

The policy of the Parliament over the years, has done nothing but destroy initiative; yet it would not take long to rebuild enterprise in the average Indian if he were to be given the proper freedom and proper educational background.

There seems to be something wrong with the whole system now in effect, when Canada is so badly in need of workers that it is putting on its greatest immigration drive in years, while, on reserves across this country, there are thousands of able-bodied Indians existing solely on Government relief.

The proposals drawn up by the U.B.C. team (which was commissioned by the Indian Affairs Branch at Ottawa) would give Indians the right to vote, the right to drink liquor (instead of being forced to turn to bootleggers); the requirement of paying provincial taxes (but not Federal Taxes, if they remain on the Reserves). Improved educational facilities for the reservation residents are also recommended.

## THE TRUTH ABOUT THE SASQUATCH

VANCOUVER, B.C. — Father Anthony Terhaar, O.S.B., now living and teaching in St. Benedict, Oregon, but who spent ten years doing missionary work on the west coast of Vancouver Island, and has made a life-time study of Indian tribes, claims that the Sasquatch and the Ahootzoos of Vancouver Island are peaceful and intelligent men.

He claims that their reputation as "wild men, with bodies covered with hair," is nothing but a superstition built up over the years. He considers that they are entitled to all the rights of Indians — including family allowances, drinking in beer parlors, driving cars, etc.

They have a strict moral code, says Father Anthony. In 1935, when one of the Ahootzoos was caught stealing from an Indian encampment up Zaballos Arm, he was killed by the other Indians.

He was ordained in 1918 by the late Archbishop McCarthy. In 1946 he was created a domestic prelate by His Holiness Pope Pius XII in recognition of his services to the church.

Rev. Fr. J. Collins, O.M.I., is principal of the Shubenecadie Indian Reserve School.



## All Indian Agencies In Sask. Represented At Course

More than 50 Indian men and women, representing all Indian Agencies in Saskatchewan, were on hand for the opening of the second annual course for Indian men and women which was held in April at the Youth Training centre.

H. B. Robine, regional inspector for Indian schools, said that the objective of the course is to encourage young Indian men and women to improve on their education, and was designed to assist them in raising their standard of living, to help them to learn to operate their farms more efficiently and to introduce the students to possible vocational opportunities which they might seize upon.

### Three Weeks

The course ran for three weeks and includes classes in cookery, sewing and crafts, for the ladies, and motor mechanics, carpentry, animal husbandry and farm management for men.

"The emphasis of the entire school is on vocational training," said Mr. Rodine.

Lectures, laboratory activities and vocational films give the students "a very full day."

### Topics Varied

Programs were also provided in the evening hours with speakers being invited to the school to talk on various topics of interest. There were discussions on health topics, classes in handicrafts, and social and recreational activities.

In an address to the students to open the school, Mr. Robine outlined the many opportunities of such a short course. He described the course to them and pointed out that it provided an occasion where students could extend their formal schooling.

Indians attending the course were from the agencies of Fort Qu'Appelle, Dundurn, Punnichy, Carleton, Meadow Lake, Duck Lake, Battleford and Kamsack. There were nine students attending from Alberta.

## Ohsweken Sports Centre Backed By Indian Star

Tonto, faithful companion of the Lone Ranger, will return home from Hollywood to the Six Nations Reservation at Ohsweken this summer to launch a campaign for a sports centre there.

The centre, which will bear his name, will be located on 10 acres of land offered for the project by his mother, Mrs. A. G. E. Smith.

Tonto's real name is Jay Silverheels. Before he went to Hollywood, he was a lacrosse and boxing star in Toronto, and a Golden Gloves boxing finalist in 1935.

While in Hollywood, playing lacrosse in 1938, he was offered a bit part in a movie, and thus began the career that has led him to his present success.

Offers of help with the campaign have come from many individuals and groups. The whole project has been put in charge of the Sour Springs Community Club, with plans to enrol 1,000 members. A traditional game of lacrosse will be played in keeping with tradition. It is intended to aid the recovery of any elderly women of the tribe who are sick.

Sara Smith, a niece of Tonto, will help by extending membership in the Sour Springs Club to all who wish to become associate members in the project, mainly to palefaces. All active members will be of the Six Nations.

## SHESHEGWANING CHURCH MOVED

SHESHEGWANING, Ont. — What would appear to be insurmountable difficulties have been encountered here, when it was decided to move the church from its present site on the beach of the North Channel, which is not now a practical position, as all the inhabitants have moved inland for turkey-raising.

The church, which has been exposed to the elements — ice, snow, wind, blizzards, rain and mud for the past 80 years, is really in no condition to be moved, but the funds are not available to wreck it and build a new one.

Among the obstacles encountered on the job are lack of equipment, shortage of labour, lack of power, and the very construction of the building, which is part log, part lumber, and was erected in three sections, in three different decades.

However, with the unbounded courage of the workers, and the goodwill and co-operation of everyone concerned, the job is being accomplished.

## EDITORIAL

## They Mould The Future

Sr. M. Boulet, s.g.m. (Resolution Echo, March 1957)

TEACHERS mould the nation's future, because on our shoulders rests much of the responsibility for the thinking and doing of "our" future citizens.

Teaching, I believe, is the basic profession of all professions and unless our house is built on the "ROCK" it will perish.

Good teachers love children and have their interests at heart. In our schools many pupils come from broken homes, and we teachers must meet them with "understanding." Are we going to assist these children in becoming adjusted, happy and useful citizens of the country. WE HAVE TO! For this, we must have CHRIST's love for each child.

Effective work can be produced only if we are effective teachers. "EFFECT" on children comes from practical Christianity; so we teachers should be "apostles."

What about our lay teachers? . . . Have they their head and shoulders over other persons in the parish or mission? I do not refer to physical stature. Do they attend Mass every Sunday? Are they alert to sermons . . . receiving Holy Communion often? Do they hear the Benediction bell in the afternoon? Do they read Catholic papers? . . . etc. . . . What motives led them to a classroom in the north? SALARY? . . . Failure! ADVENTURE? . . . failure!

TEACHERS, you should have come to be a light, to enlighten the minds . . . to be a missionary to "warm" up the heart of every child confided to your care. A well-taught catechism lesson will develop their will power, will show them to follow CHRIST in school, at home on the playground and later in the parish and with the community. If one day there seem to be an "eclipse of Success" our guiding thought should be:

**"WE MUST CONTINUE TO SCATTER THE SEEDS  
DESPITE APPARENT FAILURE AND LEAVE THE  
RESULTS TO GOD."**

## Thoughts on Vocation

- "So many priests are needed today, to teach all nations Christianity, and bring all pagans to God."  
—Bernard Linklater, Fort Alexander.
- "Your parents don't get lonesome for you, because they know you

are treated as if you were in your own home."—Harvey Nepinak.

- "At the Seminary I find more family life than at home."—Paul Fontaine.
- "Every boy would be glad to be in this Seminary, the way we are treated, and trained to work and and play."—Albert J. Young.

## Gives Free Service To Eskimos



CHURCHILL, Man.—Miss Pierrette Bouchard, R.N., nicknamed "Butch," after her cousin, the celebrated Montreal Canadian Hockey player, arrives in Churchill, Manitoba, on March 16th, on her way to the Chesterfield Inlet Catholic Mission Hospital for Eskimos.

Miss Bouchard is donating her services to the Catholic Mission. May her example be followed by some of our Manitoba nurses.

The Chesterfield Inlet Mission

is the most important in the Hudson Bay Vicariate. It is administered by Bishop Marc LaCroix, O.M.I., who resides at Churchill, Man.



## Radar Chaplain in Arctic Has 1,000 Mile Long Parish

OTTAWA, Ont.—(CCC)—Rev. P. A. Lessard, O.M.I., of the Hudson's Bay Vicariate, lays claim to being pastor of one of the largest, if not the largest, parishes in the world. As chaplain of radar stations being built across the Arctic, his parish extends more than 1,000 miles. His parishioners number some 3,000 Catholics. His headquarters is at Churchill, more than 800 miles south of some of his stations.

He has been serving for a year and a half, and travels about by airplane or helicopter, depending on the site of the camp to be visited or the accommodation available as he tours his missions. The Arctic has many discomforts but, he says, "we love it."

A friend, seeking a patron saint for him, called him the "Flying Padre of Saint Everywhere."

In a recent letter received from Father Lessard, he talks of the Arctic "night," five solid weeks when the sun does not show itself at all. "We live in twilight for a couple of hours of the day, and then in perfect darkness again. In June it will be the opposite."

The weather? "Contrary to common belief, it is not so cold up here. The temperature averages 30 below. At times naturally, it may hit 50 or 60 below but not for long.

At times he sleeps in tents. There are occasions when it requires some "heroism" to get out of the sleeping bag to wash and

then find an inch or two of ice on the cold water bucket.

At times he is at stations which have all the comforts of home, including radio dial telephones which link the stations.

At one of the latter stations, Father Lessard reported, there were "a lot of cute white foxes which roam around the kitchen doors. I counted about 20 of them today. They eat right out of your hand. Polar bears also come sometimes but they are just curious. Some of the boys have been seen to prod them in order to make them stand for more glamorous pictures."

Winter hardships are counter-balanced by the wonderful fishing in all waters across the Arctic during July and August, Father Lessard reports.

"As soon as we have a few feet of water on the lakeshore we may catch the hungry Arctic shark in quantity. They are so ravenous that you should not tie up your bait to your line too close to the water. The fish will jump right out to snatch it from your hands."

## Scholarship Winning Indians Perform



NEW YORK — Wearing ceremonial dress, a youthful Indian dances for Msgr. Bernard A. Cullen of New York, director of the Marquette League for Catholic Indian Missions. The young Indians are winners of scholarships awarded by the League's Scholarship Fund. This Scholarship Fund is supported by donations from American Catholics. (NCWC)

## Giant Festival Planned in Victoria

VICTORIA, B.C.—Between 4,000 and 5,000 Vancouver Island and mainland Indians are expected to gather here for the annual Vancouver Island Indian festival on May 19 and 20.

A feature of the festival is the attendance of the Makah band from Neah Bay, Washington, which specializes in a three-hour costume dance.

Chief Percy Ross, president of

the Vancouver Island Indian Association says the plans and program of the giant festival were resolved at a meeting of clan chiefs during a winter dance of Salish bands.

### AMBITIOUS YOUNG INDIANS WANTED

To follow Christ — To Save Souls  
To sanctify Themselves by Becoming Priests

Only generous hearts can hear Christ's call: FOLLOW ME.  
Don't wait for an angel from heaven to come and tap you on the shoulder and tell you to give your life to God.

All you can expect are four signs:

1. A desire or inclination for God's service.
2. Sufficient health to follow such a life.
3. Sufficient intelligence for the work.
4. Moral fitness for the responsibility.

If you have these four requirements, you have a beginning of vocation. God offers you a great honor and privilege. At St. John Indian Junior Seminary, Fort Alexander, Manitoba, you will be able to study and follow your vocation in completing your High School grades.

For information write to: **REV. A. PLAMONDON, O.M.I.,**  
St. John's Seminary,  
Fort Alexander, Manitoba.

## Transitional-Opportunity Class

### Letter to the Editor

Canada  
DEPUTY MINISTER  
of  
CITIZENSHIP AND IMMIGRATION  
Ottawa, May 22, 1957.

Dear Father Lavolette:

It was with some surprise that I read an article in the April issue of the Indian Record headed, "Integration Slows Down in Southern Alberta."

This article stated that the Protestant children of the Cardston Indian Residential School (Anglican)

who attended Cardston Public School last year were graded into several classrooms, but have now been grouped in the same classroom, all by themselves, no matter what their grading is.

The facts are that, from among the 105 children attending Cardston Schools, some 30 were segregated in a special "transitional-opportunity" classroom, while the remaining 85 were dispersed throughout the school system. This was considered necessary by the school authorities of the St. Mary's School Division by reason of the low co-efficient of age-grade correlation as applied to these segregated pupils.

This is a situation which occurs quite frequently still in Indian education in the Province of Alberta. For instance, in the really large Indian residential school of the province, Ermineskin Roman Catholic School at Hobbema, it has been found necessary to set up a similar segregated class even in an all-Indian school. This is known as a "Special Class," and consists of a group of approximately 30 pupils who have been segregated because of a similar low co-efficient of age-grade correlation.

Yours sincerely,  
**Laval Fortier.**

## McGill U. Studies Mental Health

MONTREAL, Feb. 20—McGill University has set up a Trans-cultural Research Section on Social Mental Health with specialists from the Departments of Psychology, Sociology and Anthropology, to study the mental health conditions of Indian and Eskimo Communities in Canada, particularly in Northern Quebec and Labrador.



## Dunbow School, Alberta

("Calgary Power" has brought you this account of Dunbow School, the first Indian Industrial School in the Province of Alberta.)

**D**UNBOW School is only a memory now . . . but the story is too good to be forgotten. The facts are simple enough. It was the first Indian Industrial School in Alberta, and was located where the Highwood River empties into the Bow, east of Okotoks. It was opened by Father Lacombe in 1884, with the help of the Dominion Government, and it ran for 35 years. In 1936 the buildings were dismantled . . . and there are homes in Turner Valley built of that seasoned old lumber.

What a story those boards could tell! Dunbow School represented the end and the beginning of an era in the lives of many Albertans. Paganism was on the way out . . . civilization was at the threshold. The changeover was funny and formidable . . . inspiring, and discouraging. It encompassed both Heaven and Hell . . . and in the end, it was a complete success. They say that at one time, Dunbow School in Southern Alberta ranked with the famous Carlisle Indian School in Pennsylvania. The first class was made up of a group of boys from 15 to 17 years old — you know, the difficult age! These youngsters were strangers to any form of discipline. They lived in Indian lodges . . . slept on buffalo robes . . . wore beads and buckskin, and long hair. Their food was a diet of game, fish and berries. They were young animals . . . wild and free as the wind. Then they went to boarding-school! They were told to bathe, comb and cut their hair, and wear white men's clothing. Bells rang to summon them to meals, classes, prayers and bed. They went UPSTAIRS TO BED — they had never seen either stairs or beds before. They roared with laughter at the strange furniture, food and clothing that confronted them, and commenced a wild riot of horseplay. Father Lacombe stated that in the first few months "They were about as much at home as wildcats in a beaver's lodge. You could open the doors and look inside and see Hell."

The gentle fathers of the Oblate Order had taken on a big job . . . but their troubles didn't last too long. At first the Indian parents were reluctant to send their girls or their younger children away from the tribe . . . but when they saw the care and teaching provided by the Grey Nuns, they began to co-operate with the new plan. Some young Crees from the slightly more civilized north were enrolled and they helped temper the high unfettered spirits of the southern children.

Father Lacombe had planned the training course at Dunbow Industrial

## Father Renaud's Monthly Letter

Ottawa, May 9, 1957



### Dear Boys and Girls.

"Play ball!" I suppose you have been shouting this rallying spell for quite a while already, getting a soft ball or baseball game under way. With the warm weather ending the muddy season, you enjoy these outdoors sports once again.

"Play ball!" Have you ever stop a minute to think over the full meaning of this command? After the players from the two teams have gone through their weighing a handful of bats and the pitcher exchanging balls with the catcher, the umpire shouts these electrifying words: "Play ball!" With this simple order, he puts an end to the rather unorganized action in the field, drives coaches and batters to the bench and literally starts the ball rolling. From then on, every player is serious and tense, each one keen on delivering the goods and producing his best for the team.

It's "Play ball" time in school and classrooms too, as you know very well.

School carefully and well. The buildings were good . . . there were separate quarters for boys and girls and training in a chosen trade, as well as the complete high school course were available for all. The school stood on six sections of land where it raised crops, garden vegetables and stock to make it self-sufficient.

Dunbow School reached its greatest fame during the years that Father Naessens was Principal. He was a shrewd, progressive business man, and a great sports enthusiast. Under his direction the school developed first-rate hockey and football teams. It had a brass band and a good choir and people would travel for miles to attend the school concerts.

The farm took many prizes at stock shows where it entered pedigreed cattle and horses. In its heyday, Dunbow School accommodated about 130 pupils of which two-thirds were boys. When boarding schools were opened on the reservations, its registration fell off, and it was closed in 1918. It had served its purpose well.

Dunbow School was the first large-scale attempt in Alberta to help Indian children meet the problems of civilization. The proof of its success lies in the happy memories its former students have of their stay there.

Now every pupil must stop toying around with school work, and concentrate on preparing for examinations. Outside pursuits and activities come to an end and everyone is tense. This is the most serious time of the year. It's "do or die" for every student and for the team.

Indeed, whether you are aware of it or not, you are part of a team, part of the younger generation who must prove to the older one that it is just as good, if not better; part of the all-Canada Indian team who must win the battle of the books, since its forefathers had to put down their muskets and bows in front of a superior force. You must at all cost, succeed in those examinations, for your sake and for the future of your people.

So, "Play ball, kids! Give it all you have and you'll win the ball game. Best wishes to every one!"

André Renaud, O.M.I.

### "THE INDIAN NEWS"

The general picture painted in this departmental newspaper is that of a people who, though scattered all over the country and living in conditions that vary greatly, are moving forward at a faster pace into an uplifted Indian society or into the larger community.

The public should know more about the progress of Canada's native peoples and about the contributions they have made, and can make, to the national life.

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## Resolution Residential School



## Moves to Fort Smith N. W. T.



### *Farewell to St. Joseph's School, Fort Resolution N. W. T.*

As the construction with the new 200-bed Residential School for Catholic Indians and Métis of the southern sector of the McKenzie Territory, will be completed by September 1957, the staff and pupils of St. Joseph's Residential School of Fort Resolution will move to Fort Smith next September.

For nearly 100 years the Oblate Fathers and the Grey Nuns of the Cross have provided for the education of the natives in that extensive area. Now the day has come to bid farewell to Resolution and to move into thoroughly modern and a d e q u a t e educational quarters.

It is however, with a deep feeling of sorrow that both staff and pupils leave the dear home they loved so well. In the words of Miss Vera Schamhorn, "although our home was delapidated, we are happy within its walls."

The pictures on this page are published as a permanent record of an educational endeavor which has lasted for nearly a century.

At the top is the old Resolution School and immediately below are the boys of the "Brown House," winners of the Hockey won Pinsky Cup. To the right and to the left are various groups of pupils from Grades one to ten with their teachers: Sister Boulet, Mr. Gravel, Miss Mazerolle, Sisters Côté and Monchamp, and Misses Schamhorn and Pilgrim.

The Resolution Federal Day School will remain open for the local population.

